THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

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SOME OF THESE DAYS.

Some of these days all skies will be brighter,
Some of these days all burdens will be lighter.
Hearts will be purer, souls will be whiter,
Some of these days.

Some of these days in the desert upspringing
Fountains shall flash while joy bells are ringing.
And all the world with its best birds are singing,
Some of these days.

Some of these days! Oh, why should we sorrow?
Faith in the future its light let us borrow.
Oh, there'll be joy in the golden morrow.
Some of these days.

—Frank L. Stanton.

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The world hates egotists. The abnegation of self is the first step in the path of Christian discipline. No great moral reform ever had its inception in the mind that labored for a love of glory. The unhappy man who spent his last days in lonely exile at St. Helena would have met a different fate had he not sought to make the world a pedestal for his feet. Self-worship was the cause of most of his misery. Indeed, no man can be happy who loves himself better than his neighbor, and who is the god of his own idolatry, whatever the state of his fortune or his position in life. Alexander, after conquering the world, was a prey to melancholy. He envied Diogenes in his tub.—Harold Van Santvoord, in S. S. Times.

The new teacher asked of the class the following question: "John had five oranges. James gave him eleven, and he gave Peter seven. How many did he have left?" Before this problem the class recoiled. "Please, sir," said a young lad, "we always does sums in apples."—Little Chronicle.

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"Woe unto them that are wise in their own eyes." There is no wisdom like it, in the Pharisee's own estimation. There is no folly like it, as a matter of fact. It shuts the door in the face of all help and blessing. No man wise in his own eyes ever came to Christ for life. "They that be whole need not a physician." The satisfied and the self-righteous never find God. But "a broken and contrite heart he will not dispise."

Self-conceit is all the more a sin because it denies God's claim on us. The rich man who said to his soul, "Soul, thou hast much goods laid up for many years," counted himself as the sole architect of his own fortunes. He gave no gratitude to God for sun and rain, for seedtime and harvest. He paid no tribute, yielded no tithe. His goods were his own; he would eat, drink, and be merry. But God cannot let that sort of a life prosper. The whole plan of creation is in league against such a man. He may pile up wealth. He may even enjoy part of it in some selfish fashion. But soon or late God says: "Thou fool!" And for that word the vocabulary of self-conceit has no answer. Indeed, when God speaks thus, it is too late for answer.

One day is worth two tomorrows. Have you something to do tomorrow? Do it today.—Benjamin Franklin.

Dear Peter! Oh, how some of us love him! The splendid, blundering, magnificent man!

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 19, 1903

GOD'S THOUGHTS.

His thoughts are as thine own; nor are his ways
Other than thine, but by their loftier sense
Of beauty infinite and love intense.
Work on. One day, beyond all thoughts of praise,
A sunny joy will crown thee with its rays;
Nor other than thy need, thy recompense.

—*George MacDonald.*

SOME HAZY AND PECULIAR UTTERANCES BY A NOTED PREACHER.

The recent address on "The Next Revival," by the Rev. John Watson, D.D., of England (Ian Maclaren), has been commented on widely by the religious press, and favorably in the main.

From an editorial note in one of our London exchanges we infer, however, that some of the British papers have criticised it severely. The address having been furnished for publication by the author, it is before the public just as it was given.

Dr. Watson states that nothing can be called a revival that does not bring men into the fellowship of God and move them to the service of their fellowmen. And he notes the fact that in the past no two revivals have reached this end by the same means. But certain statements in the address must have been overlooked by our contemporaries, else they have a readiness to commend some very unguarded expressions.

Dr. Watson asks this question: "Is it not possible that under the influence of the evangelistical movement we may have formed a conventional idea of the necessary character of a revival and the way in which it should come to pass—that the doctrine to be preached should be that of the atonement, that the effect should be individual conversion, that the means should be large meetings with the machinery of inquiry rooms, penitent forms, open professions and such like, and that after this fashion only the spring will come?"

Then he proceeds to answer his question by the declaration that the signs of the times indicate that "if a revival is to come in our time it will be from some unexpected quarter and after some fresh fashion." This he follows with the declaration, in both an illustrative and formal manner, that the next revival will be found in "a movement of social reformation."

Is it possible that Dr. Watson means to say that this revival can be brought about in any other way than by the preaching of the Atonement and through individual conversions? We cannot believe he does mean to say it; and yet it is not easy to see that he escapes from saying it. Elsewhere in his address he asks: "Have we not reason to expect that the message of the next revival will be social righteousness and its effect the redemption of the national life?"

Yes, all can answer, if it is proclaimed that this is to be brought about through individual righteousness and through the preaching and acceptance of those doctrines which in the past have brought men into right relations with God. He who became obedient unto the death on the cross has been the way, the truth and the life, and will remain all this if there is to be any life. And under the influence of his transforming power must come each soul that is to be of any real worth to the social organism.

All in all, the least that can be said of this part of Dr. Watson's address is that it is characterized by that hazy and indefinite kind of utterance which characterizes some of the present day thinking.

Turning now to another portion of his address we find statements far more objectionable, for the reason that they admit beyond peradventure of but one interpretation, and are plainly a slander on the religion of our fathers. Contemplating what he calls "the spirit of the age," he says: "If one were asked to mention the difference in standpoint between our generation and that of the middle Victorian period, he might safely point to the change from individualism to collectivism. The old principle of every man for himself is dying out of national politics, from the organization of commerce, from the life of society, and is bound to die out from religion. There was a day when a preacher could appeal to his hearer and awaken his heart to praise because God had saved him while thousands had been left to perish, but today the hearer would firmly suspend his praise for his own salvation till he knew what was going to become of other people. No longer does a man think that the great effort of life should be, as the Romans say, 'to make his soul,' but rather that it should be to help his brethren both in soul and in body. Dying people of, say, 1850, were solely concerned with the question of what would become of themselves on the other side; dying men of today forget themselves in thinking of what is to become of their wives and children. Appeals to the individual to escape hell because of its suffering, or to make sure of heaven because of its joy, have very little effect, and the tract which asks a by no means unimportant question, 'whither are you going?' is an anachronism; but any appeal for the service of others will secure willing and sympathetic attention. A sermon on the hell beyond the grave would be heard with indifference, a sermon on the hell in the east end of cities will lay hold on every man's mind."

We do not believe that there ever was a time when Christian people praised God for their own salvation without thought for the welfare of the souls of others; nor that men dying in 1850 were solely concerned with the question of what would become of them on the other side. We believe that our readers of fifty, sixty, seventy and eighty years of age will with unanimity declare that that was not the religion of the period when they were boys and girls. It is strange that men of so great sense and intelligence in general as Dr. Watson should stand up and make such utterance. These declarations as to religion are not in accord with the facts, and to make them is but to weaken whatever else a man may say at the same time or any other time. Socially the world is moving from individualism toward collectivism; and undoubtedly there must come a revival that will cause men everywhere to think less of the things of self and more of the things of others; in other words to work to so change the conditions under which men toil and gain a livelihood that there will come about a more equitable distribution of the opportunities and comforts of life and men everywhere be so circumstanced as to receive by right that which often now is doled out as charity.

It is true that the church is not reaching the workingman to any great extent at present. And no doubt there is need for a revival of true religion in the hearts of many a professing Christian if they are to be reached. God is calling all to holier living. When response is made to that call, the church will have more power in winning souls. But the fault is not all on the side of the church. The call is to the workingman to come ino the new life in God; to come into such relation with God without thought of or regard to what his neighbor, the church member, may be or may not be doing.

As to Dr. Watson's declaration that "a sermon on the hell beyond the grave would be heard with indifference," while one on the hell in some of the great cities would lay hold of every mind, it may be said that this indifference by no means disposes of the one beyond the grave ; and that a little more emphasis laid on the heinousness and awfulness of sin, and the certainty of its punishment hereafter, would be productive of good.

It is a good indication when men are thoroughly concerned with the practical in religion, when they live day by day, that which they profess and seek in every way to uplift mankind. But it is not a good indication when they dim for themselves or others those great stepping stones by which only can any one arise to the abundant life. "Other foundation can no man lay than that which is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

"THOU HAST BEEN MY HELP."

In these words (Psalm xxvii: 9) we see the many-sidedness of prayer. Here is pure reminiscence, seemingly; a lingering over past mercies with the expectation of extracting fresh sweetness from them in retrospect. Let the history of the soul's brightest past come up again before the Father, whom we talk to in secret. It has its place there. It does not weary God to be reminded of what he has already done for us. It may be distinctly beneficial to the petitioner to call to mind old-time favors, lest forgetfulness dull the edge of gratitude. The "quiet hour" might well be dvoted now and then to enumeration of such mercies as have not escaped our sluggish memories. It will kindle fervor, revive the spirit of thankfulness, and give us fresh arguments for hope and trust.

For here is a covert appeal for fresh exhibitions of divine favor. It is the logic of prayer. The Psalmist argues from experience. He marshals the mercies of yesterday and makes them pass before God, in order that they may fortify his plea for today's bread and today's spiritual equipment. Hence he cries: "Cast me not off, neither forsake me, O God of my salvation." It is well to argue with God. He does not forbid it; he invites it. "Come, let us reason together." But we have a right to present only valid arguments. The best are those drawn from the known attributes of the divine Father's nature. What he is he will do. His love finds a way. If he has been our help, it is because he could not leave us nor forsake us in that particular moment of trial. It is proper to remind him of what he is, as shown by what he has done in the past, for the Father changes not. How strong is this plea! How confident is the petition based on the unchangeableness of God's love! If we are in the way of obedience, we may come boldly to him and build our requests for the present need out of experiences of his goodness in the days that have gone.

And this is the way to gain hope and assured conviction. Assurance lies this way. Soon the note of trust breaks into the Psalmist's prayer. "My father and mother have forsaken me, but Jehovah will take me up." No chilling doubt here. No faintest trace of misgiving. The petitioner had had doubts and fears a-many, but they were scattered before the advancing host of remembered mercies which came trooping in, every one telling of the Father's changeless love. "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living."

By this we are reminded that the surest way to quicken faith and hope is not to make direct assault upon the mercy seat, but as it were by the flank movement which consists in counting up the shining mercies that fill the past; and through these coming to a fresh view of God's true nature, and realizing that it is his good pleasure to give his children the kingdom, we may go from the place of communion with an unshaken confidence that the God who has been our help will not leave us now, nor forsake us.

The Religious World.

An Eastern church paper, which goes into nearly ten thousand homes, is published at a loss of several thousand dollars a year, so says one of our exchanges. But they who are back of it regard it as one of the most valuable of missionary agencies, and are determined to continue its publication. They figure that the paper is read by at least fifty thousand people each week, and when some one says, "I would stop it instantly; I wouldn't run it if it couldn't be run as a business enterprise," they ask, "What does it cost to run your church? What do you get out of it absolutely? What do you get that you can put your hand on?" And when the answer is, "Well, of course, the same as we do from all churches," these men who believe in the paper ask whether any church can show actually any such fruitage as can with all reason be claimed for the church paper. The church paper cannot, it is true, count up its converts at the end of the year as the church can, but it can, from the testimony of its readers, pile up a big lot of good influences and inspirations in the lives of those whom it reaches. The good accomplished year by year by the religious paper, the denominational paper, will match that of scores of churches.

There has come to us recently a little book of sixty-five pages, by Professor John Wright Buckham, of Pacific Theological Seminary, which we would herein commend most heartily. It is entitled, "Whence Cometh Help," and is intended as an aid to home and individual devotions. Professor Buckham says in the preface: "If family worship is declining, it is due in great part, not to a loss of faith in its value, but to the practical and immediate difficulties that lie in the way, owing to changed conditions to which we have not yet adjusted ourselves. The chief obstacle is the lack of time and the pressure of other interests. The rush and whirl of modern life are proverbial. One may lament this as much as he likes; but struggle as he may, he cannot wholly extricate himself from the whirling vortex. He must adjust his life to his time and environment. Much more must the family. Business and school and home duties will not wait for long and solemn family devotions such as our fathers held. They must be brief, or not at all." In view of these things, this little manual has been prepared, with the hope that it may aid in restoring into many a home some form of family worship. The prepared forms are not given with the intent to promote the custom of using such forms in place of "the spontaneous and heartfelt prayer of the individual soul, but rather to assist and supplement such prayer by furnishing a few models of devout and beautiful petition adapted to family or individual use." Professor Buckham makes in a sentence only an earnest appeal for the hallowing of the home by maintaining at whatever cost of personal sacrifice or effort some form of family worship.

The "Christian Register" (Unitarian) states that it has an appeal for money for the building of a Presbyterian church in Manila, and that it is signed by Dr. Rossiter, the minister who has been appointed to the work in that city and by secretaries of the Presbyterian Board of Foreign Missions, among them Dr. Arthur J. Brown. The "Register" says: "The appeal is made to Unitarians on the ground that they have no mission in that city, and that this would furnish a desirable meeting-place for Americans in that distant land. We do not hesitate to say that, if the Presbyterian church in Manila is to be conducted in the magnanimous spirit displayed by Dr. Brown at the Lake Mohonk conference last May, we should have no hesitation whatever in advising Unitarians to contribute. We print elsewhere a paragraph from his address. It not only excited great enthusiasm at the meeting, but led some Unitarians to ask themselves whether, after all, they were the sole custodians of the gospel of peace. We know nothing about the creed and character of Dr. Rossiter who is to be the pastor in charge. He may be as blue as Jonathan Edwards or as gracious as Dr. Brown. Under a Presbyterian like Dr. Van Dyke many a Unitarian would find himself at home, but to the tender mercies of some Presbyterians we could not commit any Unitarian family with a clear conscience. Let every one be persuaded in his own mind. It may be that Unitarian money given to a Presbyterian church would be a means of grace to the church for, if openly given and openly received, it would help to a better understanding." We turn to the paragraph printed from Dr. Brown's address and find that it takes the position that the Orientals are not so much our inferiors as many Americans and Europeans are wont to imagine. He says that the most remarkable thing he saw in his journey around the world was a man, not man in the abstract, or men in multitude or men in position; but man irrespective of the place he occupies or the language he speaks, or the color of his skin, or even the manner of his living. And he expresses the belief that man in Asia and Africa, as well as in Europe and America, may, by the power of God's spirit, be purified and ennobled into the kingly dignity of divine sonship. And then he adds: "I do not believe that we are ever going to make much headway in this matter of arbitration until we understand the sublime truth that God loves all men, and that, since he loves them, we should." Certainly, this is the basis on which the Christian world has come to stand, and it is to be hoped that the work soon to be undertaken by Dr. Rossiter in Manila will have the support of all who are working for the good of man and the glory of God.

"THE NEW EVANGELISM" OF B. FAY MILLS.

Rev. R. B. Taylor.

Ten or eleven years ago, B. Fay Mills, then in the height of his evangelistic success, held a series of meetings in San Diego, in which all the churches united. Nowhere had Mr. Mills been more warmly received, and he left a multitude of friends when he departed.

He has seen fit to select the same place in which to commence his new crusade, and preach what he calls "Twentieth Century Religion." A little more than a month ago, preparations were made for a series of four addresses to be given in "Unity Hall." Announcements were made in a systematic way, so as all Christians have cherished the hope that at some time this magnetic man would return to his "first love," none of the pastors had anything to say against him, nor could we go into the movement and endorse him. We awaited his coming, determined to give him a chance to approve himself to the Christian element of the place.

At his first service he gave an outline of his "Twentieth Century Religion," and summed it up in three

essentials: "Learning, Labor and Love." His introduction was eloquent and optimistic. He alluded to the marvelous progress in science and invention, and asserted that the twientieth century has already surpassed all previous centuries in such progress. His scientific statements were for the most part untenable, and some said at once, "If Mr. Mills' theology is no better than his science, we cannot follow him." A strong and increasing following, however, cheered the evangelist, and his four days lengthened into four weeks, during which time he held meetings in the opera house a portion of the time.

Mr. Mills has the same magnetic personality he had before, but some who formerly knew him thought there had been a change from his former refined and spiritual expression. The meetings were attended by many who have no interest in religion. There was also a considerable sprinkling of church people at the meetings; some going to satisfy their curiosity, and going home satisfied that Mr. Mills' addresses would not be spiritually helpful to them. Others attended regularly, and in some cases they became warm advocates of the "Twentieth Century Religion." One of the men who appeared on the platform and made a speech of appreciation was a prominent member of the Methodist Church. A truly good Christian woman, who knows the essentials of true religion, while deprecating Mr. Mills' theology, went as often as she could, saying she could not stay away.

To get an idea of his constituency, we may take the statement of Mr. Mills at his last meeting. In thanking those who had helped in the movement, he included the "Spiritualistic Society," the "Theosophists," the Unitarians, and the orthodox church that allowed him the use of their building for a few meetings. The breadth of view advocated, and the comprehensiveness of "Twentieth Century Religion," was well expressed in the closing speech of the eloquent chairman of the meetings, Mr. Smythe. He said: "At the beginning of these meetings, I was not a member of any church, but to-night I feel as though I belonged to them all—Jew and Gentile, Catholic and Protestant, Hindu, Buddhist and Mohammedan. This sentiment was loudly applauded, especially by Mr. Mills.

Now, what of the theology of twentieth century religion? To be fair, I shall quote. In a passage touching the Deity of Jesus, he said:

"Is it wonderful that men should in their beliefs and creeds deify a soul that shone with such starlike radiance? Nay, let us not think them weak nor ignorant for so doing; let us rather honor the instinctive appreciation of eternal truth and beauty that led them in their formulation of thought in regard to him; but let us remember that when they say, 'Here was one who was differently constituted from his human brothers, who had some exclusive right to this wisdom, this power, this exquisite sympathy and unfailing love,' they limit and belie the infinitely generous wealth and the universal Fatherhood of God. Share we not all in the largeness of his love, the fineness and the beauty of his nature? We are all the children of the highest and all the prodigal richness of his nature is ours. In our growing perception of the fact that the old forms of faith are inadequate to the needs of the developing stature of the universal man, let us not believe less concerning the normal grandeur of him men have called the Christ, but more concerning ourselves; let us believe that in the loveliness and power of his supernal manhood we have but a glimpse of what we may all be, of what we shall yet be. And having this hope in us, let us purify ourselves, even as he was pure; let us live as he lived and love as he loved, and we also shall be filled with all the fullness of God."

The resurrection of Jesus he disposes of in the following manner: (Notice his "if.")

"I certainly would not deny the resurrection and the lesser miracles. It is impossible to say what seemingly supernatural results would accompany a thoroughly unselfish, trustful life. Certainly he lived again in his spiritual kindred. He has been 'To other souls, the cup of strength in some great agony.'

"And men have well paid him back. If he still lives, and who should wish to doubt it, his existence has been enriched by the regard, the love and the adoration of countless millions. Because he was so low in selfish confidence, God has highly exalted him and given him a name which is above every name.

"This accounts for his power, even without that which is miraculous and apocalyptic. The path is still open for any man who desires to lead this sort of life, the gate is straight and narrow is the way, but the gate is always lockless and unbarred and the way is so plain that no wayfaring man who honestly wished to find it could err therein."

Now, this seeming admission of the great historic fact of Christ's resurrection loses some of its force when put side by side with his pantheistic and evolutionary ideas of man and the universe. "Child of weakness, take thy place in the arms of thine omnipotent Father, harmonize thy will with his, and say: "I and the Father are one."

In alluding to God, Mr. Mills said: "If you please to call it 'good,' I have no objection." He maintained that man is divine, and lives in a "divine universe,"—that "a serpent is as divine as an angel." All men are marching upward. Some are in the van, and others are away in the rear of the procession; but by and by, those in the rear will be where the most advanced now are. Thus, by a process of evolution, all are marching towards deity.

Mr. Mills scoffed at the notion of heaven or hell, as taught by the churches, and said it is "immoral" to be influenced by such notions. "The time was," he said, "when such conceptions were moral, but we have grown beyond that."

"As to his own creed, he expressed it something like this: "To believe the best that I am now capable of thinking, expecting to believe differently when I can think better." Thus, you observe, he has no finality in his system, but is on the move continually, without one absolutely fixed truth to which to tie. It seems to me that Paul put it better than Mr. Mills, when he wrote of those who would appear in the last days, "Ever learning, and never able to come to the knowledge of the truth." (2 Tim. iii: 7.)

Mr. Mills said many true and beautiful things, which any one could have heard with pleasure and profit. He put great emphasis on love and on living the Golden Rule. His ethical ideas are good, but he separates these from the only source which can give them vitality, viz: A Savior who is God, dying vicariously for men and sending the Holy Spirit, to enable men to live a new life. He ignores regeneration, as Scripture teaches it, and considers sin as a portion of our brute inheritance. He rules out the rewards of heaven as a motive to right conduct, and at times seems to advocate a bald pantheism. Con-

sistency is not one of Mr. Mills' strong points, and his utterances abound in contradictory statements, but these are covered with a wealth of rhetoric and a persuasive fervor. He uses many of the telling anecdotes and illustrations he used in former years, and yet he gives them a different application. He approximates very nearly to the scriptural statement of many things, and so, to many, seems to be preaching the true gospel. A close observer will notice, however, that he gives the familiar and sacred phrases a new direction, divesting them of their old and true application and content. An earnest Christian and a sceptic may be listening to his words. The Christian will put into the words the scriptural content, while the unbeliever, interpreting them by other statements of Mills, will applaud the utterance with enthusiasm, and feel that the speaker is on his side. He tells his audiences that he is not antagonizing the Gospel he once preached, but that he is preaching a larger and truer Christianity. He claims to be a minister of an orthodox church, and as such is preaching and bidding for the confidence of all. These facts make his work most dangerous. If I were asked to classify Mr. Mills, I should say, in the light of his own utterances, that he is a Christian in ethics, and in religion, an Unitarian-Agnostico-Pantheist.

What are the fruits of his work here? It is too soon to determine accurately. From the point of view of the present, it would seem that his influence had made it harder for all the evangelical churches. There are people whom we had hoped to win to Christ soon, who now seem satisfied that they are all right without the Christ of the Bible. In some cases friendships have been sundered in angry words, because the new converts to twentieth century religion found their friends stood up for the Gospel of the first century. I think the effervescence will soon cease, now that the apostle of the new religion has departed, and it may be that the pastors and praying members will be driven closer to the mercy seat, and a revival of pure religion may ensue.

There are many earnest Christians here who will follow Mr. Mills with their prayers, that he may yet see clearly and preach Christ as the Savior of sinners. It is sad to contemplate so richly endowed a nature, drifting——drifting. The church needs B. Fay Mills, and with a proper adherence to Scripture, his intensely religious instincts, his magnetic personality, and undoubted oratorical power, would again make him a prince among preachers.

What will be the end of his career? Perhaps a story Mr. Mills is reported to have told a friend at the table one day will express the situation. He said: "There was an Irishmman who fell from the top of a twenty-story building one day, and as he fell past window after window, and looked in, he said: 'Well, I am all right yet; I am all right yet; I don't know how I will land.'" "So," said Mills; "I am all right yet; I don't know how I'll end."

San Diego.

God trieth us every moment, weighs all our thoughts, words and actions, and is pleased or displeased with us according to our works. I see more and more clearly that there is a great gulf fixed between us and all those who, by denying this, sap the very foundataion, both of inward and outward holiness.

PATIENCE IN TRIBULATION.

C. R. Hager.

During the latter part of the year 1900, after the Boxers had almost finished their nefarious work of slaughtering Christians and burning chapels, a young man named Chan Heung presented himself for baptism, not more than three miles from Nam Tsun, where the chapel of the American Board Mission had been completely destroyed by rioters, who, although not Boxers, were yet as hostile to foreigners and to the professed followers of Christ as any Boxers in the North. Chan Heung, as his name indicates, belonged to the clan, Chan, which is one of the largest in South China. This is often a great advantage, for a small clan will seldom quarrel with a large one, for the prestige is all on the side of the greater numbers.

He was a poor carpenter and had no near relatives except his mother, who, like all mothers, idolized her son, and called him Ah Heung (Little Enjoyment).

Several months previous to this time he had sent word by some Christians to the missionary that he wished to be baptized. When he was examined for the sacred rite he was asked, "Are you not afrand to connect yourself with the church of the hated Christians?" His answer was, "I am not afraid, for I know it is right." But you may be persecuted, robbed and even killed," said the missionary; "are you ready to follow Christ even to the Cross?" He paused a moment, and then, as if by inspiration, he answered, "Yes, I am prepared to yield my life to Christ, for my enemies could only kill my body and not my soul." He was baptized and from that day he has been an earnest and an aggressive Christian, and has sought to lead others into the light even as he saw it. First, he had the joy of seeing his mother baptized; then, by faithful witnessing and earnest living, he was the means of inducing others to accept the truth. For a time the villagers of Tung Hang (East Ravine) as the village was called where Ah Heung lived, did not concern themselves much about his religion; for what could an ignorant youth do in persuading others to follow his example? They certainly never dreamed that one day all the elders would assemble in the ancestral hall and threaten him with expulsion from the clan.

Certainly such a person would never be the means of "turning the village upside down"; yet so it proved. After a half-dozen persons, among whom were a few women, had decided to put away their idol shrines, and worship the true God alone, the elders called Ah Heung to the Hall of Justice, where the tablets of many generations of ancestors might witness his trial for abjuring the faith of his fathers and joining the church of the foreigners.

Ah Heung knew that his hour had come to boldly confess his faith in Christ, and that he must not flinch in the performance of his duty. With a prayer upon his lips for strength and wisdom to answer his accusers, he entered the old ancestral hall amid the jeers and taunts of the unbelieving. "Will you recant your faith in Jesus and worship the tablets of our noble ancestors, who today are displeased with your action in joining the barbarian church?" asked the chief of the elders, addressing Ah Heung in an imperious manner. "No," said Ah Heung, "I shall never again burn incense before these ancestral shrines, for they are nothing more than blocks of wood; these are not our ancestors and their spirits do not reside in the tablets you have erected." "Then we shall excommunicate you from the clan," said another elder, "and withhold from you and all those of

your faith all the privileges and blessings derived from the ancestral fund; your yearly portion of pork will be given to another." Then it was that Ah Heung still further astonished the elders by saying, "You have no right to deprive me of my common rights. You have not found me guilty of any crime, and yet you threaten me with expulsion. I have not been guilty of stealing, nor murder; neither have you seen me gamble nor smoke opium; licentiousness and drunkenness have not been charged to me, and yet you want to expel me; but let me here declare unto you that the law of the land does not uphold you in this threat; but be that as it may, I will never again worship these tablets, even though my ancestral patrimony be cut off." A few more questions and answers, and then this village court adjourned amidst confusion and noise, some crying one thing and some another but above the din could be heard these strong invectives, "Kill the Christians," "Expel them from the village," "Seize their land," etc. After a few days the following proclamation was posted on the street doors: "We, the people of Tung Hang, assembled in the Ancestral Hall, do hereby determine to prohibit all persons of the village from entering the Christian church. All persons, whether young or old, male or female, are warned not to join the church, because the doctrines of this foreign religion are pernicious and false; and whoever embraces the religion will be expelled from the village."

"If any person enters the church and afterwards enters the Ancestral Hall and does not worship the tablets of the ancestors according to the rules prescribed by the village, the same will be expelled from the Ancestral Hall and will forfeit his ancestral portion of pork"

"It is not permitted to preach the gospel in this village, nor to erect a chapel, nor to buy land on which to erect a church building."

"No person is permitted to sell land to Christians for the erection of houses, and whoever is guilty of so doing will be deprived of his ancestral privileges as well as forfeit his land."

"The women of our village are forever prohibited from going to church, and every woman or girl who indulges in this act is a fit companion of harlots and bad women."

"Believers in Christ are barbarians and do not practice the five relations; men and women live together like brutes and carry on their wickedness; they do not venerate nor support their parents, therefore we entreat every one not to enter the church, which is wholly composed of thieves and robbers."

"We hereby forever excommunicate Chan Heung, who has joined the Christian church and prohibit him from receiving his annual portion of pork; and we command that the watchmen no longer guard his house, land or other property."

With such a public denunciation posted where every one could read, it might have been thought that the ardor of Ah Heung would have been dampened and that even his mother would have feared for his life; but no, the few enquirers, touched by the Spirit of God, met night after night to read the word of God and to ask for strength to meet the jeers and jibes of the unbelievers. They cheered one another to continue in the faith and to be patient under trial, trusting in the might of God's power; and daily their hearts were strengthened to follow Christ in baptism, though the fury of their adversaries seemed to know no bounds, especially when they found that several women and one young girl, nearing the marriageable age, were going to abandon the faith of their fathers. Then followed a series of threats against the young lass of fifteen or sixteen summers. "If you are baptized," said those nearest akin to her, "we shall no longer support you, and you can go and obtain your food from the Christians." All her near relatives had either died or were away, and hence her persecutors adopted this method to bring her back to them and compel her to give up her faith, but like Blandina of old, she replied, "I will become a Christian, even if I starve; if you no longer support me, I will study and earn my living by teaching others." She was baptized and the threat of the heathen friends was carried out so that nothing remained for her to do but to go to the Nam Tsun Chapel, where she is now studying. Two other women made profession of their faith in Christ and four men; and all this was done with the proclamation of expulsion staring them in the face. But thanks unto God, the work is going on in that village and Ah Heung is planning to open a chapel or room where Christians and enquirers can assemble to learn more of Christ, if the money can be raised to make the necessary repairs. The above is only one case of persecution, but truth is triumphing over error, right over wrong, and ere long, let us hope that the disciples of Jesus will have an easier time to follow the dictates of their consciences. Still, persecution is not a real hindrance to the spread of the gospel, and those who come through the fire unscathed, are usually an ornament to Christianity, and are willing and ready to spread the truth everywhere. Let us not pray that the persecuted of this world may be removed out of the world, but rather that they may receive strength to endure all their trials and come out of their persecutions pure and holy to do the Lord's work with greater power and zeal.

Hong Kong, China.

THE GREATEST BOOKS AND WRITERS.

By Rev. Elwin L. House, D.D.

Humanity has for one of its richest legacies the libraries of books by which living and dead men converse across the ages. For the aspiring, for the seekers of wisdom and truth, the joys of reading are life's greatest helpers. Some one has said "that books are our universities, where souls are the professors; books are the looms that weave rapidly man's inner garments. Books are storehouses into which facts and principles have been harvested. Books are the levelers—not by lowering the great, but by lifting up the small." A book literally fulfills the story of the wandering Jew, who sits down by our side and gossips with us about what he has seen and heard through the twenty centuries of traveling in the world.

Of the making of books there is no end, and that there is a growing appetite for books is seen by the increasing sales and growing uses of our libraries. But what shall we read? Shall we gather the "dirt" or the "gold?" In the sea of modern fiction he is a foolish man who reads the inferior when books which shine as the stars in the night invite his eye. Every one should know who are the greatest masters of fiction. Let me name them in order, given by vote, taken in the literary world a few years ago: Scott and Dickens had 135; Thackery, 130; George Eliot, 121; Hawthorne, 118; Hugo, 115; Bulwer Lytton, 67; Cooper, 52; Goethe, 40; Dumas, 37. These were considered the ten great masters. And I suppose this vote accurately records the verdict of intelligent people the world over. Some would add Fielding; others, Mrs. Stowe, and make the

number twelve. Some whose eyes will read this statement have read other writers, but hardly one of these I have mentioned. It is "too bad for a lady to adorn herself in tawdry finery" when at the same price the best of silk and the purest of gold is within reach. Too often our readers sit down to a table of thin "soup" when "meat" fit for a king may be had for the asking.

But, I am sure some of my readers will want me to mention some of the greatest works of fiction. According to a vote, giving the opinions of representative literary men throughout the country, the following are the ten greatest novels. They are mentioned in order of the number of votes received, beginning with the highest: "The Scarlet Letter," "Les Miserables," "Romola," "Adam Bede," "Ivanhoe," "David Copperfield," "Henry Esmond," "Wilhelm Meister," "Uncle Tom's Cabin," "On the Heights." A vote today would doubtless bring one or two changes. Some, if not nearly all, would give "Ben Hur" a place among the first ten great novels, and some might think that "Quo Vadis" should have such an honor, but I doubt if the literary world would agree to any change in the above, except the placing of "Ben Hur" in the circle.

An interesting competition given in the Pall Mall Gazette, gives the following interesting result: Best historical novel, "Ivanhoe;" finest humorous novel, "Pickwick Papers;" best novel with a purpose, "Never Too Late to Mend;" best tale of sea faring life, "Midshipman Easy;" of country life, "Adam Bede;" best sensational novel, "Woman in White;" best tale for boys, "Robinsoe Crusoe;" best Irish novel, "Charles O'Malley;" best Scotch novel, "Heart of Midlothian;" best novel of all, "Vanity Fair."

Read these and other books of philosophy, poetry, fiction, science and history, but if you would "refine the judgment, fertilize the reason, wing the imagination, attain unto the highest manhood or womanhood, read the Bible," and it will give you iron for the blood, granite for your backbone, food for your soul, and eternal life, if you follow its precepts.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson IX. November 29, 1903.

David's Charge to Solomon. 1 Chron. xxviii: 1-10.

To get the historical setting of this lesson it is necessary to return to lesson iv where Absalom's death is recorded. Through Joab's entreaty David repressed his grief for his traitorous son, and resumed his official attitude toward the people, sitting in the gate as well to receive congratulations from the people as to show his gratitude for the loyalty and service of his army (II Sam. xix: 1-8). The result was gratifying in that the main tribes of Israel repented of their recent folly in revolt, remembered David's great services to the nation, and suggested measures for a suitable return of the king to the capitol (id. 9-10).

Judah, however, held back from the movement, and it was necessary to ameliorate the tribe which David did by an appeal to their relations to him, and the promise that Amassa should supplant Joab as head of the army. Representatives of the tribe immediately proceeded to Gilgal, to escort the royal party across the Jordan. A ferryboat was prepared for the king's return, and no sooner had he crossed the river, than Shemei, who was so loud in his cursings when David was fleeing, cringingly begged forgiveness, and received it despite Abishai's strong protest (id. 16-23). Next appeared Mephibosheth, a distressing spectacle, with ready excuse of Ziba's deception, to receive but half of the estate, his by inheritance, partly, it may be, from David's inability to decide as to the real truth in the case, partly to show no discrimination against those who had been faithful or had professed loyalty, as had Ziba. There is a flash of the spirit of Jonathan in Mephibosheth's reply that wins us to him as to his father (id. 24-30). David's expressed gratitude to Barzillai in offering him a position at the court, may be taken as a type of what he felt and did for those who assisted him in his extremity (id. 31-39). It was a characteristic of this truly great king to feel for those who in any way befriended him. The restoration now progressed rapidly. "All the people of Judah brought the king over (Jordan) and also half the people of Israel." But seeds of trouble had been unwittingly scattered in the attempt to conciliate the men of Judah. Jealousy was felt by the Northern tribes at Judah's escorting the king to Jerusalem. and after some hot words (id. 41-43) the ten tribes revolted under the leadership of Sheba, a Benjamite. Promptly ordering Amassa to gather a force and proceed against him, the king waited three days for action, but owing to some delay on the part of the new commander-in-chief, David fell back on his tried old veteran, Joab, to carry out the plan. It happened that the two rivals met at the "great stone" in Gibeon, where Joab's unprincipled cruelty made short work of Amassa. The people followed after the grizzled chieftain, now once more the leader of the army, who "presented an aspect long afterwards remembered with horror. The blood of Amassa had spurted all over the girdle to which the sword was attached, and the sandals on his feet were red with the stains left by the falling corpse ("Stanley). See I Kings ii: 5. Notwithstanding, the capture of Sheba was paramount to all other things in the minds of the people, and they steadily pursued the revolutionist till they cornered him in Abel of Beth-maacah. A siege was averted by the counsel of a wise woman, at whose instigation Sheba's head was thrown over the wall by the representatives of the town. Peace was thus restored, and the unity of the nation preserved. Whether the plague that afflicted the people falls at this period, or earlier, it has direct bearings on our lesson, and needs to be noticed. A complete census of the people was ordered, and Joab was entrusted with its accomplishment, which sufficiently proves its military bearings. Even the unscrupulous warrior protested, but being overborne, fulfilled his task in nine months and twenty days. Just why a census should have been considered wrong is difficult to determine, but there was some popular superstition connected with it. We are told that upon is completion, David's heart smote him, and the prophet Gad appearing, gave him choice of three evils. David refused to make choice, but expressed himself willing to abide by the ordering of Providence. A three days' pestilence prevailed, many people perishing. The destroying angel was about to stretch out his hand over Jerusalem, when David's penitence procured a respite of the doom threatened. He immediately purchased the threshing floor of Araunah on Mount Moriah, and offered burnt and peace-offerings upon the altar he there erected. This spot became the site of Solomon's temple. The king now becomes feeble, and withdraws from active participation in state affairs. Having failed to name his successor, Adonijah, the oldest surviving Prince, hastened to make good his claim to the throne. Joab and Abiathar, the priest, assisted him. He called

the royal household together to a feast at the "stone of Zoheleth," a sacred object at the lower end of the Kidron Valley, with the object of being proclaimed king. Meantime, Nathan the prophet, and Benaiah, one of David's mighty men, heard of this intention, and hastening to Bathsheba acquainted her with the circumstances, and urged an immediate interview with the king, to remind him of his promise that Solomon should succeed him. The beautiful queen was not loth to comply, and Nathan's appearance at the right moment to confirm the news concerning Adonijah's deed, roused David to instant action. Solomon was placed upon the royal mule and taken down to Gihon, which, if it is to be identified with the present "Virgin's fount," was but a short distance from Enrogel, where Adonijah was holding high carnival. The solemn anointing by Zadoc and Nathan was followed by the official proclamation, and the people, on hearing the news, fairly made the air ring with shoutings. Adonijah and his party heard the rejoicings, discovered the cause, and fled from the spot. The old king not only received congratulations on the new order of things, but took pains to confirm Solomon's appointment, since it was a rather novel method of creating a king in Israel, where the succession generally followed the order of birth. The scene in our lesson shows us how he accomplished his purpose. We may learn:

1. We are often deprived of our greatest desires for the carrying-out of God's purposes. David could not build the temple which Solomon could (v. 3).

2. However much a nation acts on what appears best, in its own time and relations to contemporaneous events, the Lord's unseen guidance is slowly but steadily bringing his great purposes to pass (v. 4). This is the teaching of all history.

3. We are to labor with highest and best ends in view, that others may enter into our labors and grandly complete them. How often men have so labored that their successors have been compelled to pull down their work and commence again on better foundations. Israel's kings afford abundant illustration.

4. Every one is fitted for some special part in God's plan for the race. Moses must give the law. David must establish a united people. Solomon must build a habitation for the Lord of Hosts (v. 6).

5. God's fatherhood is here dimly foreshadowed. How far was it evident in Solomon's character that he was really God's son?

6. It requires wisdom and understanding to accomplish God's will after we know what that will is.

7. The greatest work possible to man is the erection of a temple in which God may abide (I Cor. iii: 11).

Christian Endeavor Service.

REV. HERBERT N. BEVIER

November 29.

A Mission Study of India. Zech. vii: 1-7.

A remote perspective of the history of India carries us back to the youth of the world. Like that of Egypt and the Semitic peoples there is much of it that vanishes in deep mystery. The Aryan peoples of the great peninsula were pouring in wave upon wave—while the pyramids and the Sphinx were being built—but long before this there were aboriginals, whose national roots are lost in the impenetrable mists of the past. A few facts lighten up the path of study. We know that before the time of Moses (1574 B. C.) India and Europe were in active communication by sea. In the days of Solomon the ships of Tarshish traded with Ophir, bringing from thence "gold and ivory, apes and peacocks," to Jerusalem. It is now believed that the ancient Ophir is the present port of Galle in Ceylon. The antiquity of India alone is sufficient to make any study of its history and its people one of charming and never failing interest. Then, the physical features are of more than ordinary concern. India is remarkable for the height of its mountains, the breadth of its plains and the size of its rivers. The Himalayas are supreme among the mountains of the world. Mt. Everest, king among all, lifts its snow-crowned summit nearly 30,000 feet above the level of the sea, and there are twenty-nine other peaks in the same chain over 20,000 feet in height. The plains are immense and dotted over them are great and populous cities in which are some of the costliest and most noble temples and palaces built by the hand of man. The Pearl Mosque of the Moguls and that splendid Mausoleum, the Taj Mahal, are examples. It is enough merely to mention the Indus and the Ganges among the rivers to indicate their unique and lasting charm.

* * *

The people of India number nearly 300,000,000 and constitute about one-fifth of the human race. They are not homogenous, nor do they compose a single country, but really make up a group of countries, having twelve different languages and over one hundred dialects. The chief languages spoken are the Hindi, Bengali, Telugu, Marathi and Tamil. The Hindi is spoken by 85,000,000 alone. That of the government and of the educated in the great cities, where they come in contact with the commerce of the world, is now English. The people of India are of every grade of civilization and culture, from the lowest barbarian in a state of crude nature to the most polished and refined. The more intelligent and cultured are bright in mind and capable of the keenest and intensest intellectual work. They are the match of any in debate and metaphysical acumen. They are comparatively cleanly in their habits, and travellers tell us that their villages and cities are better kept and more sanitary than those of most Asiatic peoples and than those even of Southern Europe. Yet because of famine and pestilence vast multitudes are often reduced to conditions of great poverty and wretchedness. We are told that it is in the sacred city of Benares and in temples of other cities where the greatest offenses against sanitary purity and decency are to be found. And how could we expect else in a land where, according to their sacred traditions, the cow is holy and woman accursed.

* * *

The religions of India are chiefly Brahminism, Mohammedanism and Buddhism, besides the aboriginal superstitions that descend into the lowest forms of fetichism. It was noted in a recent goverment report that the Hindus number 207,731,727, the Moslems 57,321,164, the aborigines 9,380,467, the Buddhists 7,131,361, and the Christians 2,280,380. Of the Christians 1,315,263 are Roman Catholics. It will thus be seen that Brahminism proper holds nearly three-fourths of the people of India in its mighty grasp. It is a system which has some exalted traditions in the Vedic hymns, but which has degenerated into a most degrading and hopeless superstition. Its iron law of caste keeps great masses of people in helpless servility and raises up a select class of the most imperious and dominating as-

cendancy over their fellow men. It worships animals and depresses womanhood. It ostracizes helpless widowhood and exposes helpless childhood. It is low and even obscene in its forms and ceremonies. In a ward it is thoroughly degenerate and has made the land degenerate. It should perish for it is a hateful thing. The English government, which now controls India, has done much to improve these conditions, but it has only touched the surface of the open sore. Something that goes deeper than human law is necessay to regenerate this mighty people. Not until the leaven of Christianity shall savingly penetrate into every city and village, climb mountains and navigate rivers, penetrate bungalows and rest in Zenanas—in a word until India is thoroughly evangelized—she cannot arise.

* * *

The gospel entered India very early in the Christian era. Theophilus of Diu found churches there in the middle of the fourth century. Cosmas Indicopleustes, a traveller of the sixth century, saw three churches in active service—one in Ceylon, one on the Malabar coast and one at Calcutta. Modern missions in India were pioneered by the Danish people. One of the very first attempts of Protestants in foreign missions was made by the Danes in India. It was Dr. Lutken, a court preacher of Denmark who pioneered the work. He sent out a number of men to Tranquebar, on the southeastern coast, in 1704. The enterprise was called the Danish-Halle Mission. It succeeded so well as to raise up many friends for the new cause. In 1793 William Carey, generally considered the first apostle of modern missions, went out. He was the son of a Northampton school master and parish clerk. Amidst many hindrances he learned Latin, French, Dutch and Hebrew. On the walls of his shoe shop hung a map of the world and its needs burnt their way into his soul. After his arrival in India his letters inflamed England and the London Missionary society became a fact. Since then mission work in India has been undertaken by nearly all denominations and has accomplished noble results. The caste system makes it of great difficulty among the higher classes, yet a noble work has been done among them, while among the low caste people hundreds and thousands have come to the new light. All phases of mission work is actively prosecuted in India, evangelistic, teaching, medical and sanitary.

Book Reviews.

"The Bondage of Ballinger." By Roswell Field. Ballinger is an old New Englander, whose passion for books ranks him almost as a bibliomaniac. Very amusing and pathetic are the experiences into which his passion leads him. Some good friends brighten his reclining years, which else would have been sad, indeed. A very beautiful and interesting story throughout. [F. H. Revell Co., Chicago; pages 214. For sale at The New Book Store, 23 Grant Ave., San Francisco.]

"The Edge of Things," by Elia W. Peattie. Fleming H. Revell Company: New York and Chicago. A story of more than ordinary interest, with the scene moving from a Long Island town, staid and dull, to "The Edge of Things," in a desert of Southern California; again to Chinatown, San Francisco, and culminating in a vision of the Northern Lights on the way to the Klondike, which are all the more radiant seen through lovers' eyes. The plot is unusual, and the characters typically western, and the interest is held from the first page to the last.

"The Christmas Cat." By Anna Burnham Bryant. Illustrated by Edith Browning Brand. The Pilgrim Press: Boston and Chicago. $1.00 net. As charming a book as the many charming ones issued this year. A book which is capable of making every child who owns it happy, and better, also, from the lessons taught by the quaint, pretty story. The margins are broad, exquisitely illustrated with droll conceits, appropriate to the text. For children from eight to twelve the book will be a volume prized and read many times, or else child nature has changed with the century.

"The Door in the Book," by Charles Barnard. Fleming H. Revell Company: New York, Chicago, Toronto. The average child of today knows almost nothing of the wonderful stories and characters of Bible narratives, but after reading this fine and unusual book, the Bible will have a charm and an interest never before experienced. It will be a key to the lessons taught in Sunday-school, which in reality will open a door to the Book of Books. It should be in all Sunday-school libraries, and cannot but influence all who read it. The illustrations by Mary A. Lathbrery, tare excellent, and in keeping with the rest of the book.

"The Reproach of Christ."By W. J. Dawson. This volume of sermons by one of the striking figures of the English pulpit of to-day, will be welcomed by American readers. There are nineteen sermons in the volume. Having heard the one on "The Reproach of Christ," and having read some others in an English magazine, the Rev. Dr. Hillis urged Mr. Dawson to publish them and others in book form. We give a few of the subjects: The Silence of God; The Immortality of Capacity; The Joy of the Cross; Untempered Judgments; The Wounded Hand; The Survival of Memory; Dives in Hades; Jephthah's Vow; The Stigmata; The Fear of Self; Christianity and Force; The Word; The Dying Thief. [F. H. Revell Co., Chicago; pages 281; $1.00 net.]

"Eleanor Lee," By Margaret E. Sangster. This popular author has produced another book which is well worth reading. It is her second novel; and like the first one, "Janet Ward," shows Mrs. Sangster to be at the forefront as a writer of fiction as well as of other varieties of literature. This is a story of a woman's love through some of the most trying experiences of life. "When womanhood is at once sweet and steadfast, it attains a high nobility," says Mrs. Sangster, "and this I have tried to illustrate in the every-day life of an every-day heroine." Mark this story for the holiday season, and you will not regret it. Do not, however, expect to read it with dry eyes. (F. H. Revell Co., Chicago; pages 322. For sale by L. H. Cary at 23 Grant Avenue, San Francisco.)

"The Lord's Prayer for Children." This title may sound somewhat uninviting for a Christmas gift book, but here is a production that should be given to thousands of mothers and teachers of little children, and one glance will suffice to show that it is most inviting, interesting, and really valuable. Each petition of the Lord's Prayer is well illustrated with a simple story, such as all children delight in, and each story is as instructive as it is simple. The various petitions are also followed by a hymn well adapted to children, which gives a most pleasing variety highly appre-

ciated by little ones after listening to a pleasant reading. Nine illustrations help render the work still more attractive to the little folk, and take in the scope of the story meant to be illuminated. This is the book that will make the Sunday evening in front of the cheery fire a delight instead of a bore. It would rejoice some junior Endeavorers to have a chapter of this book each Sunday instead of some of that dull talk of which they often suffer. We could heartily wish the author, Martha K. Lawson, would do for a similar work for the commandments, beatitudes, and other passages suitable for children. (Fleming H. Revell Company: Chicago and New York; 87 pages.)

"After Prison—What?" By Maud Ballington Booth. Mrs. Booth has being doing a grand work for several years among the inmates of the penitentiaries and the ex-convicts, and has been the instrument in God's hands for the leading of many into lives of usefulness. The book is a plea for those whom she calls "My Boys." It is a plea which ought to win and turn others to the giving of that practical help which these men need. Mrs. Booth's experiences show that it is not foolish sentimentality to pity the prisoners. Time has tried many with whom she has had to do. They are steadfast Christians to-day, have good positions, and have proved themselves worthy of the utmost confidence. She says, concerning the work: "I frankly confess we have had our disappointments, and over them bitter tears have been shed and painful heartaches endured. Some men have proved unworthy; some have proved weak, but they have been exceptions to the rule. Many thought we would have a majority that would prove unworthy and but a small minority to remain faithful but even had it been so, should we have a right to say that the work has not been worth while? We have, however, to record that the many have proved worthy and faithful and only the few have failed us. It was here in California, at San Quentin, that Mrs. Booth had the experience which started her in this work. Once when she was working in the Salvation Army, before she became identified with the Volunteers of America, a prisoner at San Quentin wrote to her, asking that she visit the prison and speak there. Never, she says, shall she forget that sea of upturned faces as she stood to speak to them. Never before had she seen the stripes, never heard behind her the clang of the iron gates, nor had any realiaztion of the hopelessness of the prisoner's lot. She saw in their faces a hungry appeal for help and hope; and through the response at that time and the grateful words which reached her afterward, there arose a determination to make their cause her own when the opportunity should come. When later she and her husband had inaugurated the work of the Volunteers, and they had placed the star of hope in the center of a white field as their emblem, she prayed that it might come to pass that it should be known and loved in every prison in the land. We quote here her own words: "Though I longed from the first to undertake this special work for our country's prisoners, I did not wish to open the way myself, for with my whole heart I believe in Divine guidance; and I wished to be very sure that this was God's work for me." When a few weeks after the organizations of the Volunteers, a letter came from the warden at Sing Sing asking her to speak there, she felt that this was the beginning of the answer to her prayer. This was in May, 1896. To-day the work is national in its proportions, and Mrs. Booth gives account of it in one of the most interesting and inspiring books of the period. May she be spared for it long time yet, and may the book lead many others to extend in this direction a helping hand! [F. H. Revell Co., Chicago; pages 290; $1.25 net. For sale at 23 Grant Ave., San Francisco.]

Church News.

California.

Escondido.—This church has called the Rev. J. H. Goodell.

Martinez.—This church is progressing under the pastorate of Mr. Stevens. Dr. Pond was with us last Sunday, and the Sunday before Mr. Tenney was here in the interest of the American Board. The offering for the foreign work amounts to $87.

Pasadena.—Arrangements have been made for the sale of the First Church property to those members of the church who desire to maintain an organization at the present location. The price is to be $10,000. The church so voted at a recent meeting, removing certain restrictions, the removal of which was asked by the minority.

Avalon.—The pastor, Rev. Chas. W. Williams, who has been suffering the results of over-exertion in the mountains, is gradually resuming work, and is able to report the effective organization for the coming season of the various departments of the Church, inclusive of industrial work, Boys' Round Table (K. O. K. A.) and Girls' Guild. The Communion service, November 1st, was more largely attended than ever before at the same time of year. The Sunday-school attended church in a body, November 8th, when the postponed exercises of "Promotion Day" were observed in an interesting service. The Sunday-school is graded, and has both "pass" and "honor" departments. Of seven primary scholars receiving Bibles, marking their promotion to the Junior Department, only two were present to receive them on this allotted day, five having very recently removed to the mainland, a rather remarkable illustration of the changing character of our population. Five of the juniors received "Honor Certificates," and eight scholars of the Intermediate Department were awarded diplomas, and were promoted with honors to the Progressive Department. Deacon and Mrs. E. J. Whitney presentted a most excellent report of our Association, at a recent Sunday evening service.

Next Monday the Rev. Joseph Rowell will give the paper at the meeting of the ministers of San Francisco and vicinity. The paper last Monday by Rev. C. S. Patterson of Petaluma, on the subject, "The Protestant Evangelical Churches and the Workingman," was one of high value. It was a thoroughly discriminating discussion of the subject, and we have requested it for publiction. It will appear the latter part of December The paper two weeks ago by the Rev. L. P. Hitchcock was a timely and valuable one. It was our intention to comment on it this week, but the pressure of the business affairs of The Pacific, as well as the large amount of other material for publication has made it impossible. The Rev. Dr. Mooar of Pacific Theological Seminary was asked by the Ministers' Meeting to prepare and present soon a paper which would suggest methods for meeting these vagaries of thought which Mr. Hitchcock's paper showed to be troublesome among the churches. Accordingly, the whole subject will come up again ere long, it is hoped.

Woman's Board of Missions for the Pacific.

The December Meeting.

The December meeting of the Woman's Board of Missions for the Pacific will be held in Fruitvale Congregational Church, on Fruitvale Avenue, on Wednesday, December 2d. Sessions at eleven and at quarter past one; lunch will be served as usual.

Several interesting addresses have already been arranged for. Mrs. Meserue, of San Francisco, will tell us of the work of the Hawaiian Woman's Board; Mrs. Fisher, returned from her long visit in Japan, will tell us all about Miss Denton and her varied work; and Mrs. O'Brian, of San Francisco, will report on missions and missionaries as seen by a captain's wife.

There will also be a paper by Mrs. H. E. Jewett in memory of Mrs. Alice Gordon Gulick.

Our December meetings are usually the smallest of the year. We wish that this one might be much larger than the one last year. Do we not need to meet together to prepare us for the work of the winter? All ladies, whether members of missionary societies or not, are most cordially invited.

Mrs. A. P. Peck.

Oakland, November 12, 1903.

Oregon Letter

By George H. Himes.

Three new members were added to Hassalo Street church at the last communion, one on confession of faith. The Sunday-school of this church is noticeably increasing in attendance and general interest. By special request the church was recently favored by Rev. R. M. Jones, who read the paper on "Means of Molding the Christian Thought of the Family," which he presented before the late State Association.

The new church edifice at Highland is nearly ready for occupancy. A bazaar will be held in the parlors on Friday of the present week.

The membership of the church was greatly shocked on Monday last to hear of the death of Mrs. Mabel Gray Fay in Boston, as a result of a surgical operation for aggravated ulceration of the stomach, performed about three weeks before. She was the only daughter of Rev. D. B. and Mrs. M. A. Gray, and was born in California in 1871. Her early girlhood was spent in The Dalles, where Mr. Gray was the beloved pastor for many years, until voice failure forced him to stop preaching for a time. She professed Christ and became a member of The Dalles church when a young girl, and by her beauty of person and character won the esteem of all who knew her. With her parents she came to Portland in 1890, and at once entered earnestly into the work of the church. She was passionately fond of music, and with a sweet and well-cultivated voice she rendered for years most helpful service in the choir, and always responded most willingly to every call at social gatherings. She came to be a general favorite with every one with whom she came into personal contact. In November, 1892, she was married to Mr. Charles R. Fay, only son of Deacon Charles L. and Mrs. Sarah R. Fay, who had been closely identified with the best interests of the church since 1884. In due time her husband, having been a graduate of Amherst, was called to a position in the public schools of New York City, hence they removed thither about seven years. There, as here, she at once engaged in church work, and soon found herself the center of a large circle of devoted friends. The sympathies of all who knew her father and mother, and her husband and his father and mother, the latter recently deceased, go out to them in large measure.

A new religious sect made its appearance at Corvallis, this State, a few weeks ago. Perhaps it is not altogether new after all, as something similar was in vogue many, many years ago in some parts of New England, notably in Vermont. These people call themselves "God's Anointed," but they are generally known as the "Holy Rollers," from the habit they have of prostrating themselves on the floor or ground as a form of worship. One of their tenets is the idea that it is contrary to Bible truth to possess personal adornments of any kind, so that every convert is called upon to show his separation from the world by the destruction by fire or otherwise of everything in the nature of jewelry or fine clothing. In homes, pictures, window curtains, and everything tending to the comfort of the body, are being destroyed, so it is said. The Chief of Police of Corvallis informed your correspondent that the leader had formerly been at the head of the Salvation Army there, and that he had come into disrepute with that body for some reason, and had determined to be at the head of a new religious body. His conduct, so this official said, together with that of a number of his followers, almost indicated that they were of unsound mind.

One of the parties in this new movement had his conscience smite him not long ago, and wrote to a friend of the writer, enclosing fifty cents, saying, "This is to pay you for the two chickens I stole from you at —— about —— years ago." The idea of restitution, at least, is sound most certainly; but there might be a slight difference of opinion as to the value of a chicken.

The topics of Rev. Dr. House for the remainder of November are as follows: November 15th: Morning, "Grinding for the Enemy"; evening, "A Short Bed and a Scant Covering." November 22d: Morning, "A High Hanging"; evening, "The Greatest Tragedy of the World." November 29th: Morning, "Ever Learning"; evening, "Greatheart."

In addition to Dr. House, Revs. C. E. Chase and J. J. Staub assisted Rev. J. E. Cowman in special meetings at Sherwood week before last. Dr. House preached several times in Pendleton during the past week, and considerable interest was awakened.

Portland, November 8, 1903.

The first communion service held at the Hillsboro Congregational church since the new pastor, Rev. Edward Curran, began his work, was on November 1st, and the occasion was made particularly impressive by the reception of three new members. The attendance is constantly increasing and the outlook bright and hopeful.

Under the leadership of Rev. Evan P. Hughes, now at Ashland, the church became self-supporting several years ago. It now has a membership of 123, and among these are a number of the most influential families in the city.

The beginning of Congregational effort in the vicinity of the place now known as Hillsboro was as long ago as 1842, by Rev. John S. Griffin, an independent missionary, who was equipped by the Congregational Church at Castleton, Vermont, and who came to Oregon in 1839 to work among the Indians. This special work not materializing to his satisfaction, he abandoned it and began to make a home in

the white settlements. He organized a church of about eight members about two miles from what is now Hillsboro. Inasmuch as five or six of these members lived in the vicinity of what is now Forest Grove, by vote, in about 1845, this church came to be known as the Forest Grove Church. The formal organization of a church in Hillsboro proper was in 1866, when a church of eleven members was formed. This had a fitful existence until in the eighties, when, through the active efforts of Rev. Geo. H. Atkinson, the father of Congregational home missions on the Pacific coast, new life was infused into the organization, and through an increase in population it began to grow until now it is an important factor in the best life of the community.

One of the Episcopal rectors of Portland was given the privilege of holding services of his own order in Hillsboro church, a few days ago. This was a commendable act on the part of the church authorities; but if the request had come from the other side, then what? Prompt refusal, most likely, on the ground that the Congregational Church was not in the line of "spiritual succession!" Yea, verily.

The Y. P. S. C. E. of the Hillsboro church had a jubilee meeting recently, at which a $35.00 note was burned, making the final payment for the organ which the society placed in the church.

Should any wayfaring man of the Congregational order of men finding himself straying around in the vicinity of Hillsboro, he is recommended to make the acquaintance of good Deacon Rice—not his apple or onion house—in order to sample his choice apples. They cannot be beat anywhere — perfect in every respect, some of them weighing 15½ ounces — that is, of the Baldwin and Spitzenberg varieties.

Rev. Elwin L. House, D.D., was the guest of the Men's Club at Plymouth Congregational Club, Seattle, during the past week, where he delivered an illustrated lecture on the Spanish war.

The Ladies' Aid Society of the First Church of this city are perfecting all needed arrangements for its annual bazaar, to be held on December 1st and 2d, and expect to outdo all previous efforts in this direction. The society took a large block of the indebtedness of the church, and will use the net proceeds of this bazaar to reduce the pledge.

The members of the First Congregational Church of Eugene are to be congratulated on the completion of their parsonage. A house-warming was held last Friday evening, and the occasion was a most enjoyable one. In a little more than a year the church has moved its house of worship, placed a commodious basement under it, and erected a parsonage. The total cost of the latter structure, including improvement in the lawn surrounding it, was about $1,900; and best of all, it is paid for with the exception of a trifle over one hundred dollars. The people here have a "mind to work," and under the able leadership of Rev. R. T. Cross, may be expected to accomplish large things.

This church is one of the most important in the State, as Eugene is the seat of the University of Oregon, and in the pews may be found members of the faculty and students from all parts of the State.

The Marquam Grand Opera House had two notable gatherings last Sunday, for the purpose of honoring the memory of the late Consul Mrs. Booth-Tucker. At both the afternoon and evening services the large structure could not accommodate those who desired by their presence to pay a heartfelt tribute to the fragrant memory of this noble woman.

There has been a movement on foot for some time to make Portland known as a "Rose City," especially for those who may be expected to visit this coast in 1905. As a means to this end, in one part of the city four miles of rose bushes are being set out at this time.

Speaking of roses, the writer is reminded to say that, while there is frosty weather in this part of the world sometimes, yet as an evidence that it is not prolonged or very severe, he can point to that he had in his yard a Mareschal Neil rose which bloomed for thirteen successive years, without any protection whatever. The fourteenth year, however, ended its career of beauty, for one February morning the thermometer marked seven degrees above zero, and that was too much for the tender shrub. There are many varieties of most beautiful roses which our severest winters do not injure, and these we expect to show our friends, in the utmost profusion, in 1905, and justly earn the title of the "Rose City" of the Pacific coast.

Portland, November 14th, 1903.

THE INLAND EMPIRE LETTER.

By Iorwerth.

The State Association of Oregon, in planning a series of Fellowship meetings, arranged, as Superintendent Clapp puts it, to give Pendleton the strongest men, viz.: Rev. D. V. Poling, The Dalles; Rev. W. C. Kantner, Salem; Rev. E. L. House, Portland. The meetings were held during the week beginning November 2d. Although Dr. House had to do all the singing and preaching, the other brethren having failed, the people of Pendleton had a feast of good things. The Doctor preached afternoons and evenings for five days; and strong, eloquent, fervid and evangelical sermons they were. He preached on such great themes as "The Power of the Holy Spirit;" "What is Your Life?" "Lions in the Way;"—sermons fitted to encourage, awaken and arouse Christian people, and to carry conviction to the hearts of the unconverted. In addition to preaching, he sang solos with good effect.

The church at Portland is especially fortunate in having a man of such pulpit ability for its pastor, and they confer a great favor upon the smaller churches by making it possible for him to give them a part of his time and valuable services.

Dr. House is a man of tremendous vigor, large-hearted, courageous and sympathetic. He is not a man to confine his interests to his own parish, but will make himself felt all over the State and beyond. The pastor and church at Pendleton will always be grateful to him for the encouragement and inspiration received through his presence and preaching. The ladies of this church are planning to have a Bazaar early next month.

The church at Pomeroy, Washington, as well as that of Pataha, under the pastorate of Rev. Edmund Owens, continue to make wholesome progress. Rev. F. E. Witham preached for a week at Pataha recently, with good results.

Whitman College has 350 students in all departments and a spirit of earnestness prevails among the scholars. The members of the Christian associations are actively engaged.

The Washington Letter

By I. Learned.

The church at West Seattle gave a grand reception to their new pastor, Rev. J. B. Orr, on October 23d, to which the people of that suburban community turned out almost en-masse. The building was beautifully decorated throughout.

A local band, by its softly sweet instrumental strains, brought the first hour of sociability to silence, when brief addresses were made by Revs. Samuel Greene, Geo. Kindred, the former pastor, and William Burnett. Other instrumental numbers were given by Mrs. W. W. Scudder and her two sons. The new pastor then responded to the greetings already given and congratulated himself on being able to enter upon a field of work previously so well tilled and offering to him so great an opportunity where there was no competition from other denominations. Three hundred dollars has been subscribed to a gymnasium building.

The two latest missionary enterprises in Seattle are showing increasing interest and are taking a larger hold on the local communities about them. Rev. Geo. Armor Fair is being employed as an evangelist by the Seattle Church Extension Society, and his labors at both Beacon Hill and Bethany chapels added to those of the Society's regular worker, Rev. Harry W. Young, are likely to be productive of two organized Congregational churches in the near future. Plymouth Church, Seattle, received thirty-two members at its last communion, ten on confession, making its entire membership 872.

Clear Lake Church received six members, two on confession. This church has secured lots eighty feet by one hundred and twenty, and is planning to erect a house of worship, a reading room and a parsonage in the near future.

McMurray received five to its membership November 1st, of which two were on confession. These two churches, thirteen miles apart, are intending to co-operate in the call of a pastor as soon as the suitable man can be found. They have been without a pastor for several months, but are each keeping up the Sunday-school and Christian Endeavor work, with such occasional pulpit supply as could be sent them.

Rev. J. M. Dick, missionary of the C. S. S. and P. S. recently held a week of special meetings with the Sunday-school people of Maltby, Snohomish county, resulting in the organization of a church of eleven members, five on confession. On the 10th inst., a council was convened of ten sister churches, and after examining into conditions, voted unanimously to recognize the new church. Rev. Samuel Greene was moderator; Prof. A. W. Taylor, scribe. Sermon was preached by Rev. Chas. Leon Mears. Other parts by Revs. L. L. Woods, R. B. Hassell, and J. B. Orr.

Rev. J. B. Hendley, late of Steilacoom, has begun work with the Plymouth Church, Tacoma, and sees a fine outlook for the new enterprise. He will also have pastoral oversight of the Center Street Mission.

The renewed work at Kennewick has been growing rapidly under the ministrations of Rev. Prof. W. D. Lyman, of Whitman College, who is now supplying its pulpit.

The chapel building, with its seats for one hundred, has been completely filled during the Sabbath in October and November, thus far, while the Sunday-school attendance on the last Sabbath was eighty-eight.

Rev. W. J. Hindley, who accepted the call to Pilgrim Church, Spokane, was too ill November 1st to greet his people as expected, occupied the pulpit for the first time on the 8th inst., and is now domiciled in the parsonage, to the great delight of the church and congregation.

Rev. John Fletcher resigned the pastorate at Newport, in October, and it has now called Rev. H. W. Chamberlain, who has accepted and begins work on the 15th.

Some troubles in the church at Burke, Idaho, which it was feared might disrupt it, have now all been happily healed by the blessing of God upon the wise suggestions of Revs. D. H. Reid, General Missionary of the H. M. S., and A. R. Johnson, Missionary of the C. S. S. and P. S., who are temporarily caring for the four vacant churches of Burke, Kellogg, Wardner and Wallace.

Plymouth Church, Spokane, Rev. C. R. Gale, pastor, is manifesting more than usual interest in its work as the winter season approaches, and the Sunday-school has about returned to its former large proportions of considerably over two hundred. It is planning soon to organize a men's club, and has the prospect of large success.

Seattle, November 13th.

THE STATE AND CHARITY.

We take the ground that the State is under obligations to provide adequately for its criminal and defective population. This proposition has at least one serious difficulty to contend with. It is political jobbery. It is not usually because of fitness that directors are appointed to look after prisons and reformatories, but because of political influence, and in too many cases on account of the boodle there is in the appointment. Professor C. A. Ellwood of the Missouri State University in a recent address before the Board of Charities of that State, severely arraigned the management of the charitable institutions in Missouri. Whether these Missourians have divided the institutions between the political parties, sending only Democrats to one and Republicans to another, we do not know, or whether they are about to introduce the straight-jacket is not certain, but the venality of the management for lack of scientific and intelligent direction was made painfully apparent. The study of the defective populations has become a matter for experts. The pardoning of criminals indiscriminately is a tremendous crime against society. It is claimed that in Kentucky where the fuedists hold sway scores of prisoners are pardoned for purely political reasons. It is a sad comment on the moral energy of society when the executive branch of the government is used to cancel the judiciary. The time has fully come when the political trickster, the machine manipulator, should be eliminated from the county and State boards of charities and prisons. We contend that these boards should be made up of men of the highest moral integrity, independent of their political party affiliations.—California Christian Advocate.

How happy is the pilgrim's lot,
How free from every anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

Forty Dollars' Worth of Temper.

Whoever wishes to hear a solemn, almost tearful, oration on the evils of losing one's temper should apply to a certain scientific gentleman in Washington, of whom the "Star" tells a tragic story.

He had a Negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The Negro ducked and the book flew out of the window.

"Now, go and pick that book up!" ordered the master. The Negro started to obey, but a passer-by had saved him the trouble and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered that it was a quaint and rare little volume on mathematics which he had purchased in London, and for which he had paid $50.

"The next time that I feel that it is absolutely necessary to throw things," he exclaimed in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and Time, the great healer, had begun to assuage his grief, when, strolling into a second-hand book shop, he perceived, to his great delight, a copy of the book he had lost. He asked the price.

"Well," said the dealer, reflectively, "I guess we can let you have it for $40. It's a pretty rare book, and I dare say I could get $75 for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper! Huh, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the Negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.—Youth's Companion.

The Cost of a Boy.

Written by a Boy.

I read, the other day, that it cost nearly a thousand pounds to bring up a London boy and educate and dress him well. I said to myself, "That is because everything in the city has to be bought, and living is high." But I began to study the thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school books he must have, the doctors' bills that have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that; so when I am twenty-one, and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food and made my clothes, and patched them, washed and ironed for me, took care of me when I was a little fellow and when I was sick, and she never charged anything for that. If she were dead, and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollars' worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that?

These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for a boy to play truant at school? Is it fair for him to play ball, go swimming, or hang around town all the time, when, may be, his father's potatoes are not dug, nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home, and neglected even to write them letters?

I remember a bright young man saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whisky decanters of ourselves, they will be poor indeed; but if we make good citizens and substantial men and women, they will feel as if they had good pay for bringing us up.

Boys, what are you worth to your parents?—Children's Friend.

Lo, the Rich Indian.

According to E. M. Sweet, in "The World Today," the richest people in the world are the Osage Indianas of Oklahoma.

Every member of the tribe has a balance of $4,644, deposited in the safest place on earth, in the vaults of Uncle Sam's big bank at Washington, drawing five per cent interest. In addition to this they have each 857 acres of land, about one-fifth of which is in a good state of cultivation and is worth from $10 to $30 an acre. Of the total remainder, 886,000 acres are leased for pasturage, mostly to Texas cattlemen, at an average rental that gives the land a value of $5 an acre to the Indian. But averaging up the whole at the low valuation of $8 an acre—and this does not take into consideration the oil, natural gas and coal to be found throughout that region, nor the leap in values that must follow the several lines of railway now being constructed through the reservation—the land holdings of each Osage are easily worth $6,856. That is to say, a very conservative statement of the wealth of these people must place it at not less than $11,500 for every man, woman and child of the tribe.—The Christian Advocate.

Deliberate Purpose in Animal:

An amusing incident, which shows that animals are subject to feelings very like those which occasionally ruffle the bosoms of men, occurred some little time ago at Jardin des Plantes in Paris.

A large elephant, formerly the center of attraction, found itself supplanted in public favor by a new arrival—a young camel. The camel was the latest acquisition and very naturally engaged the attention of visitors.

The elephant for a long time showed signs of dissatisfaction, and at last his jealousy reached a point where it must find expression. When the usual crowd gathered about the camel, the elephant prepared for action. It filled its trunk with water and with deliberate aim discharged the water all over the people who stood looking at the baby camel.

This method of throwing cold water upon the admirers of a rival brought a laugh even from its victims.

Equally wise in making its calculations was a cat that chose a peculiar spot for a bed. Comfort was the cat's object and the chosen spot did not seem to be calculated to afford it. The cat was found fast asleep in a large ship-building yard, lying on what seemed to be a very muddy path.

It was found, however, that the spot chosen by the cat for its couch was the point at which a hot steam-pipe passed under the road, so that the mud was baked into a warm, dry clay, which made not only a clean, but an artificially heated sleeping-place.—Exchange.

Lives of Service.

There are some whose lives are so set apart for ministry to others, and so filled with call for service, that they seem to have no opportunity to be ministered to by others. They are always giving and never receiving. They spend their days in helping others, but no one helps them. They carry the burdens of many, but no one comes to carry their burden. They are comforters of the sorrow of all their friends, but in their own grief no one ministers consolation to them. They share their bread with the hungry, but when they are hungry no man gives unto them. Yet these find their help in the very serving to which they devote their lives. In feeding others they are fed. In comforting others they are

comforted. In blessing others they are blessed. It matters not that no others come to serve them—they are served in their service.

"A poor man saved by thee shall make thee rich,
A sick man helped by thee shall make thee strong.
Thou shalt thyself be served by every lease
Of service thou hast rendered."

Association with other Christians has its immeasurable help in time of need. This is one of the benefits of ideal church membership. The strong help the weak. Much has been said of the way the poor help each other. The experienced hold the lamp for the feet that are new on tangled paths. But even help in trouble is not the best that love has to give. Better far is the help which it may give continually in the way of inspiration and in asking for the best that is in us. The church does the most for its young people when it holds up a lofty standard of excellence in character and urges them to attain it; when it sets large tasks for them and expects these tasks to be achieved. We should welcome all such demands upon us, for they are divine calls, bidding us to be worthy of the vocation wherewith we are called. Here is a prayer which every young person may fitly make his own:

"Send some one, Lord, to love the best that is in me and to accept nothing less from me; to touch me with the searching tenderness of the passion for the ideal; to demand everything from me for my own sake; to give me so much that I cannot think of myself and to ask so much that I can keep nothing back; to console me by making me strong before sorrow comes; to help me so to live that, while I part with many things by the way, I lose nothing of the gift of life."—Dr. J. R. Miller.

Faith Subdues Fear.

I knew a youth nearly forty years ago who was staying with relations when a thunderstorm of unusual violence came on at nightfall. A stack was struck by lightning and set on fire within sight of the door. The grown-up people in the house, both men and women, were utterly overcome with fright. The strong men seemed even more afraid than the women. All the inmates of the house sat huddled together. Only this youth was quietly happy. There was a little child upstairs in bed, and the mother was anxious about it, but even her love could not give her courage enough to pass the staircase windows to bring that child down. The babe cried, and this youth, whom I knew right well, who was then but newly converted, went upstairs alone, took the child, and, without hurry or alarm, brought it down to its mother. He needed no candle, for the lightning was so continuous that he could see his way right well. He felt that the Lord was wonderfully near that night, and so no fear was possible to his heart. He sat down and read a Psalm aloud to his trembling relatives, who looked on the lad with loving wonder. That night he was master of the situation, and those in the house believed there was something in religion, which he had so lately professed I believe that if all of us can, by God's grace, get such a sense of God's nearness to us in times of danger and trouble that we remain calm, we shall bring much honor to the cause of God and the name of Jesus.—Rev. C. H. Spurgeon.

Courage.

No doubt Peter was a brave man. When the enemy approached in the night to lay violent hands on his Master, Peter drew a sword and began to defend him. He was ready to fight. If it had been a case to be determined by carnal weapons, who shall say that Peter would not have made his word good and fought to the death? But when it became a question of higher courage Peter was not equal to the occasion. He quailed before the question of a servant maid. There are thousands who are ready to fight with carnal weapons. They are not cowards in that kind of warfare. They would stand to the last. Let them be heated with anger, revenge, or some other violent passion, and they are ready, not only to spill the blood of their foes, but to spill their own blood also. But they are not so well supplied with that courage which leads one to lose all rather than do wrong, to die rather than turn aside from the path of duty. Lord, evermore give us this courage!—Christian Advocate.

The Heavenly Home.

What a home that will be! I suppose none of us have ever had a home that just exactly suited. I have never seen one that I would not change if it could be done without any expense or annoyance. I have had the privilege in Europe of looking over many of the famous old palaces, some of which have played a great part in history; the homes where kings were born, and lived, and feasted and died. But I never saw a palace so splendid but what, if I were to move into it, and undertake to make a home of it, I should want to change it a great deal. We are hard to suit in the way of homes. We know that by the way people move about in the city. Every week we see people moving from one house to another. They stop a while, and then move on, leaving the ills they know for those they know not of. But Christ knows exactly what you need. He is the only one who understands all of your peculiarities, and he will fit your individualities in your heavenly home. How tender those words of promise, that, as one whom his mother comforteth, God will comfort those who trust him. Your fondest dreams shall be more than met in your heavenly home.—Louis Albert Banks.

At Anchor.

Let me not from Thee ever stray away,
Lest I should faint beneath the sorrowed way.
Let me not range beyond Thy gentle voice,
Lest I should make the path of sin my choice.

Let me so love the workings of Thy will,
I shall in every trial keep but still.
Keep me so close to Thy great loving heart
I shall be lost, forsook, to from Thee part.

Let me so hear and heed Thy constant call,
I shall not hurt Thee by a sudden fall.
Let me so lean upon Thy mghty strength,
I shall not fail to make the goal at length.

Let me the lesson learn of perfect trust,
So I no more shall grieve Thee by distrust.
Let me to Thee each trouble so confide,
I shall in Thy great peace fore'er abide.

Let me Thy oneness with the Father know,
So all my life shall forth His glory show.
Inbreathe Thy love in every vital part,
So I shall feel Thy joyfulness of heart.

So all along the way with Thee beside,
But safety, peace and love shall me betide,
Come weal or woe, come calm or boisterous blow,
I shall in heavenly harbor anchor so.

—Margaretta A. Karr, in New York Observer.

Read Your Bible.

We have a great many prayer-meetings, but there is some thing just as important as prayer and that is that we read our Bibles, that we have Bible study and Bible lectures and Bible classes, so that we may get hold of the word of God. When I pray, I talk to God, but when I read the Bible, God is talking to me; and it is really more important that God should speak to me than that I should speak to him. I believe that we should know better how to pray if we knew our Bibles better.—D. L. Moody.

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Nourishes, strengthens and imparts new life and vigor. Cures indigestion, too.

"The fact is, my husband doesn't seem to know his own mind." "Oh, that's a very small matter."—Cleveland Plain Dealer.

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The Italians in this Country.

From 1870 the total number of Italians coming to this country amounts to 1,391,076. If we add the children born here we may reach a total of nearly 1,500,000. It is quite probable that for ten years the Italian immigration will continue in the present proportion and then gradually decrease. In 1920 the Italian population of this country will probably number from four to five millions.

The Italian immigration has a very peculiar character. Until 1890 the percentage of women was less than 15, but now it has increased to 39. This indicates that the immigration has a marked tendency to become permanent. Thirty per cent or more of Italian adults who had been in this country more than ten years went back at least once to Italy, and 80 per cent of these came to this country again, bringing their families with them. During the time in which the family is not here the man sends some money weekly to Italy. It is calculated that about $50,000,000 crosses the ocean every year in this way.

The Italian population in this country is very changeable; perhaps we could say, roughly speaking, that it is better the further we go westward. New York has about 250,000 Italians, who are chiefly the worst kind of those coming to America. Philadelphia has about 80,000; Newark, N. J., 40,000; Boston, 25,000. Recently Dr. Lee, President of the French-American College, called attention to the fact that in the New England States about 50 per cent of the entire population are foreigners; the Italian element is there no more than 10 per cent, but is rapidly increasing. Cincinnati, O., has only 5,000 Italians; Pittsburg, 12,000; Chicago, 15,000. California has about 60,000 Italians, of whom 25,000 are in San Francisco. The Italians in California are of the best kind; most Genoese, clean and intelligent. That is, perhaps, the only State in America where Italians are held in esteem. Recently a United States Senator from California bore an Italian name.

It is a very pitiful thing to see so many Italians coming from their farms abroad, who could be a valuable and strong agricultural element in the country, massing in the unclean and narrow quarters of the big cities. The only difficulty in directing them to the farming West, where they would be easily Americanized, is their ignorance of the state of things in this country and the lack of money to make the journey. A private society which could overcome these two difficulties would do no little good to this country.—Albert Pecorini, in "The Christian City."

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A Little Help.

By Margaret E. Sangster.

There's help in seeming cheerful
When a body's feeling blue,
In looking calm and pleasant,
If there's nothing else to do;
If other folks are wearing,
And things are all awry,
Don't vex yourself with caring;
'Twill be better by and by.

There's help in keeping tally
Of our host of happy days,
There's never one that dawneth,
But it bringeth cause to praise
The Love that ever watcheth,
The Friend that's ever near.
So, though one tryst with sorrow,
One needs must dwell with cheer.

When troubles march to meet you
Salute them at the door;
Extend both hands to greet them,
Their worst will soon be o'er.
Beat down their stormy bugles
With your own rejoicing drums,
And, mailed in lofty courage,
Accept whatever comes.

—Youth's Companion.

The Little Words.

You'd be surprised, I'm sure, to know
How far a little word can go.
How many miles it runs away
Up hill and down, a single day;
How many angry hearts it wakes,
How many pleasant friends it makes;
What very wise things it can tell,
What very simple ones, as well;
How very busy, brave and true,
How very false and lazy, too.
So, take good care before that word
By anybody else is heard,
That it shall truly worthy be
To join a happy company
Of helpful words, that march with grace,
And bear sweet sunshine in the face.

—Frank Wolcott Hutt.

The powder puff may help to hide the ravages of time but it avails little to hide the ravages of disease. When the face is disfigured by eruptions, the treatment must go below the surface to the blood, which is corrupt and impure.

Dr. Pierce's Golden Medical Discovery cures disfiguring eruptions which are caused by impure blood. It cures scrofulous sores, erysipelas, boils, pimples, eczema, salt-rheum and other eruptive diseases which impure blood breeds and feeds.

"I was troubled with eczema from the crown of my head to the soles of my feet," writes Mrs. Ella Quick, of Cass City, Tuscola Co., Mich. "Could not walk at times nor wear my shoes. Thought there was no help for me—at least the doctor said there was none. I went to see friends at Christmas time and there heard of the good that Dr. Pierce's Golden Medical Discovery had done for them, and was advised to try it at once. For fear that I might neglect it my friend sent to the village and got a bottle and made me promise that I would take it. I had been getting worse all the time. I took thirteen bottles of the 'Golden Medical Discovery' and ten vials of Dr. Pierce's Pleasant Pellets, and used 'All-Healing Salve,' which made a complete cure. It was slow, but *sure*. I was taking the medicine about eight months.

"I would say to all who read this; try Dr. Pierce's Golden Medical Discovery before wasting time and money."

The sole motive for substitution is to permit the dealer to make the little more profit paid by the sale of less meritorious medicines. He gains; you lose. Therefore accept no substitute for "Golden Medical Discovery."

Dr. Pierce's Pellets cleanse the clogged system from accumulated impurities.

Cultivating a Kind Voice.

If one would have a kind voice, says the Boston Journal, one must start in youth to cultivate it, and be on the watch at all times, while at work and while at play. The kind voice must speak the thought of a kind heart.

It is in play that a sharp voice is most easily acquired. Boys and girls say words in a quick, harsh tone, almost like the snap of a whip. If one of them is vexed, the voice sounds as if it were made up of a snarl, a whine and a bark. It speaks worse than the heart feels. The ill-will is louder in the tone than in the words.

In mirth one may carelessly allow one's voice to grow shrill and unpleasant. Some people have a sharp home voice and keep a company voice for use elsewhere. It is a safe rule to use one's best voice at home.—Sabbath-School Visitor.

Teacher's Pledge.

If a pledge is a good thing in the League, why not find a place for it in the Sunday school? The greatest difficulty that Sunday-school superintendents have to meet is the little sense of responsibility felt by their teachers. Might not some such form of pledge as the following, adopted recently by a Baptist school prove helpful?

I will pray for the pastor, superintendent, and other officers, for my fellow-teachers, and for the individual members of my class.

I will prayerfully and diligently study the lesson.

I will take part in all the opening and closing exercises, and encourage my class to do so.

I will notify the superintendent in good time to get a substitute, if I intend to be absent from my class.

I will be faithful in looking after absentees.

I will call on the members of my class at their homes at least once a year.

I will encourage my scholars to attend the other church services.

I will assist the superintendent in keeping order in my class during the opening and closing exercises.

I will assist the superintendent in every way I can to increase the number of members and efficiency of our school.

I will remember above all that I am to labor not to entertain my scholars, but to lead them to the Great Teacher.—Christian Guardian.

Doing What You Would Not.

Quite a young girl one day exclaimed, "I love to make myself do what I don't want to do." In that seeming paradox there is a world of wisdom There are a great many duties that we have to perform that are distasteful. We can sulk when we do them, and groan because they are so unpleasant; or we can do as that young girl did, loving to make ourselves go through with them, and so get some real good and enjoyment out of them. It would be vastly better if we all loved to make ourselves to take up the tasks that we are inclined to shirk. Of that girl, now a young woman, people frequently say, "Isn't she a splendid young lady?" Her fine character is due largely to resolutely going at the things needing to be done from which she naturally shrank, and doing them with a song instead of a sigh.—Well Spring.

There can be close friendship only where there is mutual unselfishness and perfect trust. It cannot all be on one side. We cannot expect our friend to give all, while we give nothing. We cannot ask that he be generous, patient confiding, self-denying, thoughtful, while in our bearing toward him all these qualities are lacking. Jesus bears with us in all our sad faultiness, is patient toward all our weakness and sin, and is our faithful, unfailing Friend, although we give him but little in return, and that little mingled with doubts, complainings, murmurings, ingratitude. Many of us make it hard even for Christ to be our friend.—Forward.

He who is faithful to God in little things will be faithful in great ones. He who is not faithful to God in little things will never have the opportunity of being so in great ones.

God never comes to destroy anything that is essentially true, but to lift it higher into fulfillment and light.

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